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Reinhold Niebuhr: Are the Liberals Guilty?

New Republic

CHIEF JUSTICE WARREN

Why Was He Chosen?

Can He Lead the Court?

His Strengths • Weaknesses

What Are His Views?

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T. R. B. *Washington Wire*

The White House press conference is the needle to the Administration's rubber balloon. It is there that election promises have contact with reality; it is there that the "pop" may come. You could sense last week that Ike hated the conference; nothing in past military experience accustomed him to this politely grim questioning. He flushed and stiffened at one point, and the General in him began to show through. He told publishers afterwards at a social function that there was too much needling. FDR had 80 press conferences a year, Truman 40, Herbert Hoover 23 in his first year. Ike in 8 months has held only 15. For a national hero elected with such a majority this is extraordinary, particularly as he has the backing of 80 percent of the press. What's the answer?

The answer seems to be the inchoate nature of the Administration and the queer pickle it's in. War Hero Eisenhower got an enormous majority in 1952, but his party just managed to squeak through; in the campaign Ike made rash promises that, like I.O.U.s, are coming due at the next session of Congress—everything's been postponed till then or vaguely waved off to a set of commissions. These promises can't be honored because you can't balance the budget, cut taxes and maintain full defense all at once.

Ike has had a six weeks' interlude at Denver in his eight months' service besides two short vacations, and he will get away several times before Christmas. He likes to play golf Wednesday afternoons when he might be having press conferences.

Things are much more complicated than they seemed last year. Then, too, Taft has died. To Taft had been acceded powers almost equal to those of a prime minister by a constitutional monarch. In the GOP, furthermore, there are Old Guard elements who argue that Ike is not really a "Republican" at all in their sense, or at best is a naïve figurehead. Ike's own philosophy, in turn, tends toward letting Congress have supremacy if it wants it.

We sometimes wonder whether Ike will seek a second term. This build-up of Nixon as the White House troubleshooter, this aversion to press conferences, this heartfelt emotion expressed when he left Denver—they all raise questions in the meditative observer. But if Ike thinks he can quit after four years, he is mistaken. His party would not permit what would be construed as a confession of failure. He's in for the duration.

The President's selection of Earl Warren as Chief Justice seemed to us first rate and we were confirmed in it by the attack of commentator Fulton Lewis. Liberals should tune in on Lewis every now and then just to remind themselves of the forces loose in America. Almost at the moment that Attorney General Brownell was making the announcement, Sept. 28, through the medium of his famous "leak" to half a dozen correspondents mysteriously summoned for the purpose, Lewis was attacking Warren as an extreme left-winger who favored "socialized medicine" (Warren backed state health insurance) and who defeated a proposed loyalty oath for California state college teachers. When Eisenhower followed up the semi-official Brownell leak with the formal announcement, Lewis was equally vehement and bitter. The real hatred of Ike, we predict, will not come from Democrats but from Fulton Lewis-McCormick-McCarthy Republicans.

Every one of Truman's four Supreme Court choices, Burton, Clark, Minton and Vinson, was a man of lower caliber than the Justice replaced; we hope the trend is now reversed. Warren will, of course, disqualify himself from hearing the off-shore oil case.

The Administration's vacillation over so-called "Operation Candor" has reached the point where it is funny. Supposedly Eisenhower and Cabinet are going to take the public into their confidence soon about atomic problems in a series of speeches. One estimate is that the lead-off White House speech has been re-written a dozen times; another puts it at "25." The problem is to paint the picture of H-bomb terror and at the same time justify the Administration defense slashes. Quite a problem.

We can think of no more subversive remark recently than that of President Brenton at the American Bankers Association convention here that a "slight slip" in the economy would be "healthy." Taking Brenton to task by name, Harvard economist Sumner Slichter points out that even a small domestic recession is vastly magnified abroad and "could threaten our leadership of the free world." There is something in the big business atmosphere these days with statements like Brenton's, with GM tycoon Charlie Wilson in the Cabinet, and with Eisenhower's "commissions" all about, that irresistibly recalls the Hoover era. Industrial giantism is the fashion again. True, US District Judge Forman has just broken the General Electric light bulb patent monopoly, but that case was introduced 12 years ago. The government triumph is an FDR legacy. How about today?

Bigness is back. Defense Secretary Wilson is consolidating huge US contracts in monopolistic companies—says he saves money that way. The other day New Deal economist Adolph Berle reported that private insurance companies now own 10 percent of the national wealth, or "$80 billion," with $7 or $8 billion of new money coming in each year to be invested. Policyholders have no influence at all, he says; executives control the capital market and decide which companies should live, which die. "An economic power mechanism greater than any in recorded history is developing," Berle reported. And so the cycle comes around again. The bankers' spokesman advocates a "slight" recession and big business in power. That's the thing that leads to a 1929 crash; maybe not this year but some day.

Notes: Church organizations are mobilizing against the gutting of Truman's Point Four, reduced to "Point Two and a Half" according to a *N. Y. Times* survey. . . . Adlai Stevenson brought a message from Churchill to Ike; got a cordial reception and serious listening.

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Noteworthy This Week

BEHIND THE HEADLINES

New Dangers Ahead in Korea

TWENTY-TWO THOUSAND anti-Communist Chinese and North Korean soldiers are now held under Indian custody in the Korean prison camp. Starting this week they must leave their barracks each day to attend eight hours of Communist lectures. The Prisoner of War Agreement provides what must happen if the Communists try to coerce the prisoners. It does not state what may happen if the prisoners refuse to co-operate.

The rules written by the Neutral Nations Repatriation Commission to govern the indoctrination period are a compromise between the views of its three neutral and its two Communist members, so they favor the Communist side. They encourage prisoners to seek repatriation; they order the prisoners to attend the lectures; they permit the Communists to insist on individual interviews.

The requirement that prisoners attend the lectures is logical, within the extraordinary framework of the entire Agreement. The threat of intimidation hangs over the individual witnesses. Worse, it is unthinkable under these rules that the choice of the prisoners will be honored by December 24—the date promised them by the Armistice Agreement. Placing the rules above the promise, General Themayya, Indian chairman of the NNRC, called on both sides to extend the December 24 deadline. The Communists of course agreed—the US, protesting, refused.

The prisoners were offered every incentive and assurance to desert the Communist armies. After months of misery and uncertainty, they feel bewildered, desperate, betrayed. On October 1 a group of 500 despairing Chinese attempted a mass escape. Instead of using tear gas and other intermediate weapons, the Indian troops fired on them, killing two and wounding seven. Six more were wounded, and one killed, the following day.

Rhee's government has erupted in bitterness. It has despised the Indians as traitors and catspaws of Communist China. It strongly opposed any role for India in Korea. Now Rhee's foreign minister has declared that if the Indians do not stop using force, ROK divisions will move in to liberate the prisoners and "drive the irresponsible Indians out of Korea."

Yet the Indian troops must use force against prisoners who refuse to attend the lectures or to comply with other rules. Unless intermediate measures such as tear gas prove sufficient, Rhee may well carry out his threat.

Why the Delay?

IT SEEMS certain that Paragraph 60 of the Armistice Agreement, calling for a political conference to be held within 90 days, will be broken by the Communist side. In ignoring the October 15 deadline, the Communists are outwardly citing as the reason for delay their demand that Paragraph 60 be ignored and the UN side revised according to their wishes. This demand accords with the views of many Asian and independent nations. So it offers the Communists new opportunities for probing deeper into the divisions within the non-Communist world. Yet more basic reasons seem to be behind the delay. On Germany as well as on Korea, a new disinclination on the part of the Kremlin to negotiate is evident. The Soviet note on Germany avoids all specific proposals for a conference, returns to generalities, and sharply rejects the allied proposals on German elections. Either the Kremlin is holding out for over-all talks at the highest level, or it is preoccupied by internal problems. The British Government cleaves to the first theory and will press for talks. US officials hold the second theory and conclude that very little will be accomplished in negotiations during the next year.

Minnesota's Pulse

The Jack Lyons poll—amazingly accurate in the past—canvassed some 17,000 voters at the Minnesota State Fair this year. To the question "whom would you vote for today for President?" 8,088 answered Adlai Stevenson, 8,112, President Eisenhower, and 1,201 were undecided. Of these, 6,600 had voted for Stevenson, 8,988 for Eisenhower, 1,800 for neither.

Other questions and answers:

"Is Eisenhower doing a good job?" — Yes, 5,416; Fair, 5,200; No, 6,602.

"Is the Republican Congress doing a good job?"—Yes, 4,967; No, 12,188.

"Should Sen. Hubert Humphrey be re-elected?" — Yes, 9,001; No, 5,417.

For Major Defense

TWO IMPORTANT recruits have joined the struggle for a major civil and continental defense program. Arthur Flemming, Director of the Office of Defense Mobilization, reports to the President that the defense effort must be geared to the Soviet threat. Rep. W. Sterling Cole (N. Y.), Chairman of the Joint Atomic Energy Committee, declares that he is "ready to surrender" the principle of a balanced budget "in view of information that I have learned in the past few months."

The ODM is a body whose powers have been stripped by Eisenhower. Regrettably Cole's Committee is divided. Its Vice Chairman, Sen. Burke Hickenlooper (Iowa), shares with Chairman Straus of the Atomic Energy Commission the doctrine that the problem which dwarfs all others is to hide our secrets from our enemies, our allies and our own people. Caught in between, the White House is up to the 30th draft of the "Candor" speech. Like so many other vital issues, the speech has been taken from the policy-makers, and given to soap salesmen and public-relations men.

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Another Compromise

JUST BEFORE Congress recessed, Sen. Pat McCarran, (D, Nev.) had a chat with President Eisenhower. Shortly afterward, McCarran abandoned his opposition to the Administration's Refugee Relief Bill, and the bill was passed. A few weeks later, Sen. Arthur V. Watkins (R, Utah), chairman of the Immigration Subcommittee, wrote Eisenhower advising against any effort to amend the McCarran-Walter Immigration Act until the Refugee Relief Act expired in 1956. The President had previously written to Watkins citing 10 specific provisions of the McCarran Act which he considered "unwarrantedly harsh" and wanted revised. Watkins' letter is not available. Even fellow Senators are told that the only copy has been lost.

Now it is revealed that Republican leaders, unnamed, bought passage of the Refugee Relief Bill by promising that no amendments to the McCarran Act would be considered during the next session. In view of Eisenhower's pledge to give the nation "a better law than this McCarran Act," every effort has been made to disassociate the White House from this compromise. Yet it seems extremely doubtful that any such agreement would have been made without Eisenhower's concurrence since he could have had the Refugee Relief Bill anyway had he held Congress in session a few weeks longer. Authoritative sources refuse to see only coincidence in the events described above, and they believe that the Watkins letter is being withheld because it contains a reference to the compromise agreement and is actually an effort to extend it until 1956.

With this last in what seems a series of unnecessary compromises, Eisenhower has bought a companion piece to the McCarran Act. As amended by Congress, the Refugee Relief Bill incorporates all the restrictive and discriminatory provisions of the McCarran Act, and a few new ones for good measure. Congress denied Eisenhower the right to appoint an Administrator for the refugee program and named W. Scott McLeod to the post. Eisenhower had requested that 120,000 refugees be admitted annually for two years. Congress cut the figures to 58,000 annually for three and one-half years. The McCarran Act provides for 154,000 immigration visas each year. Yet the discriminatory national origins provisions in the law make it impossible to issue more than some 72,000. So the added number provided for in the Refugee Relief Bill does not, by a wide margin, even absorb the unused quotas authorized by existing law.

Skimming the Cream

Those who had waited heard a clarion call when the new Administration abandoned Hell's Canyon, and a muffled, meaningful drum-role when the new power policy was enunciated. Having heard, they acted.

As part of the development of the great Columbia basin, the government had planned to build a multi-purpose dam at Paradise on the Flathead River in Montana. In July, the Montana Power Company applied to the Federal Power Commission for a preliminary permit to build a small, single-purpose dam at Buffalo Rapids, just above Paradise.

Paradise is the third best dam site in the Columbia basin with an extremely high ratio of benefits to cost. It would store 6.5 million acre-feet of water, of which four million would be usable, and generate over one million kilowatts, or 19 percent of Montana's total undeveloped hydroelectric capacity. But Montana Power's proposed dam would sit at the bottom of the Paradise Reservoir. If it is built, Paradise would have to be 60 feet lower in order not to flood it. Usable storage for Paradise Dam would be reduced by 80 percent—from four million to 860,000 acre-feet. Paradise would have to be abandoned, for it no longer would be economically sound.

The issue is the same as it was in the case of Grand Coulee versus the Kettle Rapids Dam, and as it is in Hell's Canyon versus Oxbow Dam. Private companies want to tap a river's power at one spot with a low, cheap dam. Flood control, which requires high dams for vast storage capacity, yields no profits and is ignored. Also ignored is the fact that one-half of the Pacific Northwest's power potential depends upon "upstream storage" by which the flow of water to each dam in a series can be controlled for minimum wastage. Private companies seldom worry about increasing the power-generating capacity of a downstream dam owned by another company.

Douglas McKay's Department of Inte-

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rior has been silent. Only the Northwest Public Power Association has petitioned to intervene in order to request dismissal of Montana Power's application or, in the alternative, to request public hearings held in the Pacific Northwest.

Tidelands Test

THE STATE of Alabama has opened what promises to be the definitive test of the constitutionality of Public Law 31—the offshore oil law. Alabama has filed a complaint in the Supreme Court against California, Texas, Louisiana and Florida as well as the federal officials who must implement the law.

In naming the states as defendants, Alabama brought the case within the jurisdiction of the Supreme Court—although the Court may yet refuse to accept it. As a coastal neighbor of Louisiana, Texas and Florida, Alabama attacked P.L. 31 on the ground that it infringes upon its sovereignty as a state and adversely affects the economic welfare of its citizens.

The State of Alabama argues that:

1. Offshore resources belong to the United States, which holds them in trust for all the people. The Constitution requires that Congress alone dispose of public resources in conformity with the national interest. A grant to a few states of $50 billion in resources, and of $62 million in funds already earned from those resources, is a breach of the trust and unconstitutional.

2. The Constitution requires all states to enter the Union on an equal footing —a relationship beyond the power of Congress to change. In granting a few select states the right to extend their seaward borders beyond the three-mile limit imposed upon all other states, Public Law 31 is unconstitutional.

3. The Constitution guarantees equal privileges and immunities to the citizens of all the states. Under Public Law 31, Texas, Louisiana and Florida now claim the right to license, tax and control fishing up to 10 miles from their coasts. The $15 million a year Alabama fishing industry is thereby discriminated against and threatened with ruin. In permitting such discriminatory practices, Public Law 31 is unconstitutional.

Alabama's fight will be long and hard. While it continues, several other states will be preparing similar challenges to a law they consider as little better than an outright theft.

The Passing of a Fighter

MAYOR ERNST REUTER of Berlin was probably the toughest opponent of Communism in our days. But I doubt that Reuter's complex and deeply human personality and the turbulent pattern of his life would have fitted Washington's well-established prototype of what the good anti-Communist should be. There was no lily-white purity about his record. He joined the Communist movement at 28, working closely with Lenin and earning his praise: "Young Reuter has a brilliant and lucid mind, but is a little independent." He became the General Secretary of the German Party and then, fulfilling Lenin's warning, broke away. When he broke, he knew what Communism was, and why he would fight it for the rest of his life. But the interlude failed to overshadow the rest of his life, filling it with a guilt-ridden urge for repentance and revenge. He fought with dignity, for his personal integrity and his own self-respect had remained untouched. He conceded that his deeply-felt convictions—and there was nothing abstract about Ernst Reuter's idealism—had for a while led him down the wrong road. His motivations, a deep feeling for people and an abiding faith in the ability of people to live peacefully and in dignity, survived that detour. He did not rush in panic or self-abasement to opposite extremes. To his dying day, Reuter remained a Socialist.

Reuter's driving motivations sprung from his youth. There were many things in the Kaiser's Germany to outrage the feelings of a forceful young man who came from a Prussian home. Reuter rebelled and battled against many things—the arrogant authoritarianism of his family; German militarism; the Kaiser's imperialistic foreign policy; the inherent injustices of Germany's social structure; later the Nazis; and, finally, the relentless Soviet threat against the independence of the city he led. His resistance against Soviet power has made history; it followed circumstances and his convictions, combined with his indomitable temperament. Yet resistance and opposition were not at the core of his personality. By far the greater portion of his life has been devoted to peaceful, constructive goals—above all, communal projects, in which he specialized after his break with the Communist movement. Even his leadership of Berlin in its hour of resistance was inspired by a constructive ideal. He was deeply convinced that the living example of a democratic community behind the Iron Curtain would ignite resistance movements inside the Soviet sphere, weakening Soviet power without resort to war. For all its effectiveness, Ernst Reuter's anti-Communism was not of the blindly negative kind.

The turbulence of a life which included captivity as a prisoner-of-war, a Nazi concentration camp and long years of exile, besides a dynamic career, was barely evident to one meeting Reuter face to face. The most striking thing about him was his almost touching simplicity—the true simplicity, one felt, of a great man. He seemed to have risen above all artificiality in human relations, to a level where human beings approached one another directly and from the heart.

In the winter of 1948, when the Kremlin tried to starve and strangle Berlin into submission, the first question faced by the free world was not the availability of food or fuel or the carrying capacity of planes. It was whether the people of Berlin would have the moral fiber to stand up and resist overwhelming force. At that decisive moment Ernst Reuter provided the answer. He knew how to mobilize the latent toughness of the Berliners and inspire confidence in the friendship of the West.

It is hard to reflect that the brave city of Berlin, and the free world, will from now on be without the man who looked like a painter in a Montmartre sidewalk cafe and who radiated through the walls and streets of a cold city, the warmth of his inner fire.

THOMAS GOLDSTEIN

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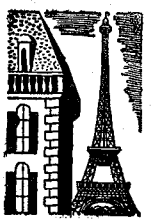
Paris Dispatch: THE BLACK-LIST PLAGUE

Vigorous controversy has started over steps taken by high officials in Paris and Rome which suggest that the Laniel and Pella governments are evolving their own peculiar varieties of the tactics and techniques of McCarthyism.

In France, a number of candidates for posts on the higher levels of the civil service, who had successfully completed long and costly preliminary studies, were prevented at the last moment from taking the qualifying examinations of the National School of Administration. The officially stated ground for their exclusion was that they had—or were reported to have—Communist views or links of one sort or another. The argument against the government's tactics is that if the present laws are not adequate to protect the country, new ones should be presented and passed. One of the many prominent Frenchman who have taken this position is Jules Moch. He was a founding-father of the original project of a European Defense Community; and, as the toughest Minister of the Interior and head of the National Police since the end of the war, he earned the undying enmity of the Communists and fellow-travelers. It is quite proper, he says, to apply the strictest loyalty-security standards in choosing men for key defense posts. But, he wrote to Premier Laniel:

> Your decision, taken without parliamentary discussion, to exclude the holders of certain opinions from posts in the Inspectorate of Finance, the Accountancy Court and the Council of the State commits France to take the road down which Senator McCarthy is trying to drag America. This can only hurt France and help the very propaganda you are trying to combat. At least, you should use arguments that respect the principles of constitutionality and equity.



The central issue in the Italian controversy involves neither Communism nor security-loyalty. It concerns the Republican Italian Government's sticking to the letter of old, Fascist laws to carry out a thought-control censorship which would make it impossible for non-Communists and anti-Communists to criticize either the established order or the old, Fascist order.

For example, Luigi Zampa, the film director, who ran into serious censorship trouble in making his *Anni Difficili,* about the "hard years" under Fascism, is in worse trouble about his new film, *Anni Facili.* If the years under Fascism were hard to critics of the regime, those after Fascism are far from easy for film folk, or anyone else for that matter, who dares even retrospectively to take a dim view of surviving men and practices of the Mussolinian era. Under the old laws, fully sanctioned by the new, presumably democratic rulers, Zampa is being sued for criminal defamation of character by ex-Marshal Rodolfo Graziani who maintains that one of the characters in the new film is based on him, and fails to respect his glorious, noble past as one of Mussolini's bloodiest bully boys in Tripoli, Ethiopia and the Salo "Republic."

The case of Guido Aristarco, editor of *Cinema Nuovo,* and of Renzo Renzi, one of its writers, is a better—or perhaps worse is the right word—example of the sad situation of civil liberty in the democratic Italian Republic. Both men in common with nearly all adult Italian men, are technically in the military reserve.

Last February Renzi wrote, and Aristarco published, a description of a draft film scenario which poked hard fun at the amorous campaigns of the high Fascist officials in military uniform during the Italian occupation of northern Greece. Dozens of books and hundreds of articles far more critical of that army have been published; but this was before the advent of Italian McCarthyism.

Both men were arrested in September and put into military prisons on the charge that they had violated Article Seven of the Military Criminal Code, making it a crime punishable by imprisonment up to seven years, for a *soldier* to hold "the armed forces of the state" up to "contempt." Although they are in fact civilians, they are to be tried by a military court and by a judge who served in the Italian occupation of Greece.

The government maintains that this is as it should be, and it is supported not only by its right-wing and by the neo-Fascists but also all those officials—numerous unfortunately—whose minds, molded under totalitarian Fascism, still respond to authoritarianism, and who see the slightest criticism of any authority—during past or present—as a very dangerous threat of potential sedition to the state.

Thus, the effect of McCarthyism, of thought-control censorship in Italy—as everywhere else—is to help the very persons it is supposed to hurt—the Communists. They are able to maintain—falsely, of course, but believably to large sections of public opinion—that they have made, and now lead an "intellecual united front" against the combined forces of made-in-US McCarthyism and of a revived Fascist Ministry of Popular Culture.

Among other cases of Italian McCarthyism is that of an American, a writer who has long lived in Italy after having fought in the US forces for the liberation of the Italian people from the Fascists and Nazis. His loyalty to the US and his friendship for Italy have never been brought into question. Nor has he ever been accused or even suspected of having any Communist sympathies.

Yet, on his return to Italy from a visit to another country, he was stopped at the frontier and informed that he could not enter. The official at the border said he didn't know why; all he knew was that the old Fascist black-list had been reinstituted, and that the American's name had appeared on it, or rather on the current week's version. The official also said:

> Why don't you ask your embassy in Rome? Your name couldn't be on the list until the Ambassador was consulted in advance and gave approval. After all, you are an American—and we Italians can't have trouble with Washington.

It may be relevant that the American who had suddenly become unwelcome in Italy had written—well but unwisely—about certain officials in Republican Washington and also about the wife of a famous and successful United States publisher, who is now resident in Rome.

Paris FRANK GORRELL

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A JOURNAL OF OPINION New Republic

Editorial: The Name Is Still The Same

THE POINT FOUR program, the final and potentially the finest heritage of 20 liberal years, is being torn apart. On October 1 the reshaping of Point Four began. By January, Harold Stassen, the Foreign Operations Administrator, predicts Point Four will have been made over in the image of the new Administration. It is an image whose spiritual impoverishment is deeper than the material impoverishment Point Four now aids.

In January, 1949, when nations counted their gains in terms of the Cold War, President Truman identified America's self interest with the ageless, pressing needs of mankind. In four years, his Point Four program sent more than 3,000 technicians to lands where agricultural methods have not changed for a 1,000 years, where less than a third of the children born survive their fifth year, where hunger catches at every breath and death comes with floods in the spring and drought in the summer.

There were no strings; neutrality barred no peoples from learning how to build a sewer or plow a hillside plot. Gradually, as Point Four operations spread through 35 countries, the "mutuality" of the projects—the partnership between the US and recipient governments—made the program impervious to Soviet charges of imperialism.

Never was so much goodwill won in so short a time. More important, a way was indicated by which the overwhelming majority of mankind might be helped into the Twentieth Century. Britain initiated the Columbo Plan, and the United Nations its own technical-aid program.

Then a new Administration came into power bearing a new set of plans. The plan for Point Four has two stages: (1) subordinate the program to the immediate goal of military strength, and (2) gradually reduce US Government participation.

The first indication came from Secretary of State John Foster Dulles. "Perhaps," he said, "the government can gradually get out of the business of handling activities of that sort through public appropriations." Shortly thereafter Point Four was merged with the Mutual Security Agency to form the Foreign Operations Administration under Harold E. Stassen.

Church and civic groups immediately protested. Dr. Walter Van Kirk, a high official of the National Council of Churches, said, " . . . If and when technical assistance is shifted from its original purpose of humanitarian aid to that of military strategy and Cold War tactics, it is risking the good will and friendship of the very people for whom this program was initiated. . . . "

Stassen quickly asserted that Point Four would retain its individual character. Then he fired 232 of the 469 members of Point Four's Washington staff—wiping out the planning and the legal divisions and placing the program in the hands of men primarily concerned with economic and military aid programs. And Point Four programs in various countries will no longer bear the names by which the local people knew them. Each country will have an over-all US Operations Mission. The same office and personnel that controls economic and military aid for the region will direct the Point Four projects. Direct government participation in Point Four will be reduced; most of the work will be turned over to voluntary agencies, land-grant colleges and foundations. Government - to - government procedures, says Stassen, will be abandoned for something he calls "person-to-person" relationships.

Integration of Point Four and economic with military aid may be, as Stassen claims, an "evolvement." But when the same people must handle at once one program which spends millions to gain fast results and another which spends small sums to encourage improvements which do not become widespread for a generation, it seems unlikely that both programs will receive equal attention. The temptation to use the second as a means of furthering the first will be well nigh irresistible.

As for the substitution of "people-to-people" relationships for the present methods, what does it mean? Actually Point Four work has always been person-to-person; planning and co-ordination alone have been handled at the government level. All the private organizations mentioned by Stassen have been used and smoothly integrated into the over-all program. Who, now, will co-ordinate the different parts of the US program with each other and with other national and international programs? Finally, private organizations have not the ability nor the intention of taking on a significant part of the program now under way.

The present plans for Point Four reflect the Administration's intent of subordinating all other objectives to immediate strategic gains and a lowered national effort. As the result Point Four may become a public-relations appendage to a military program, or a technical assistance program continued for sentimental reasons, but stripped of economic aid. The first of these may be harmful, the second must be futile because there is not the capital available in the underprivileged nations to utilize the skills we train.

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The Coming Trials of Justice Warren

The 14th Chief Justice is handicapped as he ascends the bench at a critical time.

by Eugene Gressman

AND IT CAME to pass that Governor Earl Warren of California was chosen in 1953 as the fourteenth Chief Justice of the United States.

But it was not originally planned that way. Ever since last January 20, Republican vultures had been circling above the Supreme Court in anticipation of the retirement or death of an Associate Justice so that President Eisenhower could begin Republicanizing the Court. Earl Warren, who long ago let it be known that he was eagerly available, was said to be the President's first choice. Indeed, Eisenhower had reportedly informed Warren that he would co-operate in achieving that ambition, barring "unforeseen circumstances." But the vacancy envisaged was that of an Associate Justice, permitting Warren to acquire some judicial experience without being burdened with the responsibilities of judicial leadership. It was not foreseen that the Chief Justiceship might be open before any other Court position. Chief Justice Vinson at the age of 63 seemed healthy and destined for at least a few more years of service.

Fate struck on September 8, when Vinson died suddenly of a heart attack. The President and his advisers were confronted with a situation for which they were not prepared. They had not been thinking in terms of a man who would be the judicial leader of the nation, the general administrator of the federal judiciary and the presider over the discussions and work of eight judges steeped in the traditions and intricacies of Supreme Court lore. Warren suffered the obvious detriment of having had no judicial experience whatever and of not being a student of constitutional law. For that reason consideration had to be given to the appointment of a man who already possessed judicial stature. The names of such federal judges as Orrie L. Phillips and John J. Parker (whose nomination by President Hoover to the Supreme Court in 1930 failed of Senate confirmation) crept into speculative gossip, as did the name of Arthur T. Vanderbilt, Chief Justice of the New Jersey Supreme Court. But the age or the ill health of most of these judicial prospects militated against their choice.

Attention was also riveted for a time on the possibility of elevating one of the present members of the Supreme Court to the Chief Justiceship, allowing Warren to take his place as an Associate Justice. The two Justices most prominently mentioned in this respect were Harold H. Burton and Robert H. Jackson. Justice Burton, the lone Republican on the Court, faded quickly in the light of his patent incapacity as a judicial administrator. That left Justice Jackson, the favorite of the American Bar Association and the man who reportedly remarked in 1939 that, "There is only one job on the Court that I want—the Chief Justiceship."

But destiny seemed determined not to grant Jackson's cherished desire. In 1941 he was outshone by Harlan F. Stone and had to be content with an Associate Justiceship, the rumor being that Roosevelt had assured him that he would succeed the aging Stone. In 1946, when Stone died, the animosities Jackson had created within the Court became so explosive that President Truman felt obliged to abandon his intention of elevating Jackson; instead, he chose an outsider, Fred Vinson, for the top position. This resulted in Jackson's ill-tempered message from Nuremburg, where he was conducting the Nazi war crime trials, accusing Justice Black of stabbing him in the back and conniving to deprive him of the Chief Justiceship. This wild, injudicious outburst has remained an indelible stain on Jackson's career. But even apart from that episode, Jackson's Democratic background and his support in 1937 of Roosevelt's plan for reorganizing the Court made his selection as Chief Justice unpalatable to the Republican hierarchy. And it now seems unlikely that the Chief Justiceship will ever again come his way.

So it was that Eisenhower's advisers eventually came back to Earl Warren in their search for Vinson's successor. The crucial fact was that there was no Republican with judicial experience who met all the White House's basic requirements as to age, health, national reputation and "middle-of-the-road philosophy." But once the element of judicial experience was deemed expendable, the selection of Warren became inevitable from Eisenhower's viewpoint. Warren had the advantage of being well-known nationally as a liberal Republican who attracted many Democratic supporters. He had had long experience in the art of administering state government and he had a working knowledge of the problems of law enforcement gained from his work as a prosecutor

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and as California's Attorney General. And he was healthy, strong and could be called "relatively young" at the age of 62. He possessed what the President called a good "reputation for integrity, honesty, middle-of-the-road philosophy, experience in government, experience in the law . . . such as to convince the United States that here was a man who had no ends to serve except the United States, and nothing else." In addition, he had given the President invaluable aid by causing the California delegation to vote to seat pro-Eisenhower delegates at the 1952 Republican convention. And then there was Eisenhower's conditional commitment to place Warren on the Court at the first opportunity. All told, these factors spelled the selection of Warren.

While the choice of Warren was instantly acclaimed by such diverse sources as Vice-President Nixon and Adlai Stevenson, there was an undercurrent of troubled doubt. The columnist David Lawrence expressed the regret of many conservatives that the President had ignored Warren's lack of judicial experience and had emphasized instead his "middle-of-the-road philosophy." Having condemned Roosevelt so violently for giving heed to ideological predilections in his appointments to the Court, the conservatives are now understandably embarrassed to discover Eisenhower underscoring the same factor. And their embarrassment is not softened by the fact that Warren's predilections are not of the most conservative bent.

But there is a deeper question raised by the Warren selection, a question relating to his basic qualifications for the Chief Justiceship. It is more than a matter of possessing or lacking prior judicial experience, or being versed in the ways of political administration, or having an outstanding reputation for honesty and integrity. The question of qualifications encompasses not only those factors but extends to the very unique and exacting demands of the position of Chief Justice of the United States, which is unlike any other office, judicial, executive or legislative.

TO BE AN EFFECTIVE Chief Justice one must as a minimum have a comprehensive and thorough knowledge of constitutional and legal principles and an ability to apply them with sound judgment, courage and imagination. And one must have a capacity for disinterested judgment, coupled with an intelligent understanding of the structures and essential relationships of modern democratic society. Most important of all, a successful Chief Justice must be a judicial statesman of the highest order who can command the respect of his fellow Justices in guiding them toward the fulfillment of the Court's historic position in our national life. The Chief Justice is but one among nine equals in voting power as to all issues before the Court. But to him alone falls the lonely and lofty task of providing statesmanlike leadership. And it is a leadership that must be won by force of mind and quality of argument which earns him the professional and intellectual respect of his eight equal colleagues. Leadership does not come to him automatically.

It takes an unusual man to meet these high standards. John Marshall had the essential qualifications to a superlative degree. And, to a somewhat lesser degree, so did Charles Evans Hughes. The Court still shows the definite imprint of their inspired leadership and their breadth of character and learning. On the other hand, Fred Vinson fell considerably short of measuring up to the great demands of the office. He was loyal to the traditions of the high office and was a shrewd observer of men and events. From his political background he brought gifts of conciliation and administration. But he lacked the grand command of law demanded by the office. He failed to strike the spark of leadership. Never were his shortcomings of leadership more dramatically illustrated than in his efforts to persuade one member of the Court to support the government's position in the John L. Lewis contempt of court case. Said Vinson, "Frank, the blue chips are down; we've got to help the Administration out of this mess."

In other words, as Charles Evans Hughes himself once wrote, the Chief Justice as head of the Court

> . . . has an outstanding position, but in a small body of able men with equal authority in the making of decisions, it is evident that his actual influence will depend on the strength of his character and the demonstration of his ability in the intimate relations of the Judges. It is safe to say that no member of the Supreme Court is under any illusion as to the mental equipment of his brethren. Constant and close association discloses the strength and exposes the weakness of each. Courage of conviction, sound learning, familiarity with precedents, exact knowledge due to painstaking study of the cases under consideration cannot fail to command that profound respect which is always yielded to intellectual power conscientiously applied.

Earl Warren thus faces an awesome task. He comes to the Chief Justiceship with less judicial background than any predecessor of modern times, including Fred Vinson, who served for several years on a federal court of appeals. He will be subjected to tests of character and learning that exceed anything heretofore experienced in his political life. He will be expected to be the leader of men long versed in the difficult problems of constitutional and public law that form the substance of the Court's work. He will be called upon to lead the Court into dangerous and controversial judicial seas without unduly antagonizing the public sentiment upon which rests the ultimate power of the Court.

Does Earl Warren have the capacity to exercise that leadership? Nobody can be sure, not even Earl Warren, at this early juncture. The principles that served him in good stead at Sacramento will find little usefulness to him now. His experience in private law practice and as prosecutor and Attorney General of California, while helpful, will not go far in meeting the problems of the Supreme Court. And his complete lack of judicial ex-

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perience means that he will have to learn the basic rudiments of the judicial process while under the staggering obligation of offering constructive leadership to the Court. He has not even had the occasion to become a student of constitutional or Supreme Court law or to develop and expound any coherent legal philosophy. The obstacles which he must overcome before he will be in a position to exercise wise and effective leadership are appalling in their dimensions. The Associate Justices will be understanding and helpful. But only Earl Warren himself can forge from his inner soul the ingredients of judicial statesmanship.

WARREN'S unenviable task of trying to learn the basic facts of the judicial process while attempting to provide some semblance of judicial leadership is undertaken at a critical period in the Court's history. Never before has the Court been confronted with such grave issues, making the consequences of inadequate leadership all the more serious. They are issues growing out of the need for preserving individual freedom in the face of governmental measures designed to preserve the security of the nation. Under Vinson's leadership, the Court failed to resolve the conflict satisfactorily and individual liberties have gradually gone under a judicial eclipse. More and more the government has been given constitutional sanction to invade personal freedom in the name of national security.

Despite vigorous dissents, and often by narrow 5-4 divisions, the Constitutional rights of the individual have been increasingly subordinated to the power of the government during the past few years. The impact of the Cold War and the public prejudices and fears have reflected themselves in many ways in the issues coming before the Court for decision. As one distinguished commentator recently noted, it is a "disconcerting and perhaps startling fact that in no case has the Court liberalized or extended the freedoms guaranteed by the Constitution. The general trend has been in the direction of sustaining, in the interest of national security, new restrictions upon those liberties."

Thus drastic relaxations of procedural safeguards have been sustained by the Court. The federal employee loyalty program, with its almost complete lack of due process and its heavy reliance on undisclosed, unsworn statements, was sustained on the plea of protecting the national security. The use of secret evidence and the doctrine of guilt by association have been expressly condoned; in the words of the Court, "One's associates, past and present, as well as one's conduct, may properly be considered in determining fitness and loyalty." The use of publicity by legislative committees to intimidate witnesses and to hinder and discourage the expression of unpopular views has been held to be beyond the remedial reach of the Court. Men have been deported or jailed, with the approval of the Court, not for what they have done or threatened to do but for what has been contained in the literature used in classes taught by them. The concept that freedom can be curtailed only on a showing of a clear and present danger to the public interest has been diluted beyond recognition.

Whether Earl Warren will use his vote and his influence to try to stem this tidal wave that threatens to engulf so many personal rights will be a critical test of his judicial philosophy and the broadness of his vision as Chief Justice. Vinson rode the wave of public passion and did nothing to deter the Court majority from its approval of the corrosion of individual freedom. His votes over a five-year period showed that he cast his lot with the individual in only 15 percent of the civil rights cases, as contrasted with percentages of 79 and 83 respectively for Black and Douglas.

Politically, Warren has expressed himself in a liberal manner on some of the controversial matters that vex the Court in this era of fear and repression. He has criticized McCarthyism in the form of "unsupported accusations made in blanket form, either against a group of persons or an individual, or against our government, without an opportunity for those involved to have a fair hearing on charges that are made against them." He has said that he is quite "sensitive" and devoted "to the judicial processes and to due process of law" in the context of such a McCarthy-like atmosphere. He has consistently campaigned for an "effective" FEPC, indicating his desire "to rid the country of the evil that presents itself by effective means, whatever means might be necessary." But he apparently has not expressed himself as to the segregation of racial groups in public schools, a major issue before the Court during the 1953 term. While he fought the imposition of a loyalty oath on the faculty of the University of California, he urged and obtained passage of a loyalty oath for all state employees.

There are those who say that many of these liberal attitudes were thrust upon him by factors of political expediency and that he did not espouse them from the wells of deep conviction. Be that as it may, he will now be forced to reconsider all these attitudes in terms of the Constitution and in the light of the powers and limitations of the Supreme Court. History has shown more than once that pre-judicial utterances do not necessarily become part of a judge's constitutional or legal philosophy. When a man reaches the Supreme Court he is no longer bound by political ties and obligations. His utterances are then conditioned only by his own conscience and his sense of obligation to the traditions of the Court. Earl Warren's approach to the critical issues facing the Court during his tenure must thus await the constitutional reconditioning of his mind fortified by a hasty study of constitutional law.

Earl Warren does well to approach his task with humility. But whether his "industry and faithfulness to the cause of constitutional government in America," as he describes it, will be enough to compensate for the very serious limitations which he brings to the Court remains for the future to answer.

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Red and Black in Poland

Behind the arrest of Cardinal Wyszynski — the story of the Catholic-Communist struggle.

by Samuel L. Sharp

THE SUSPENSION and apparent imprisonment of Cardinal Stefan Wyszynski by the government of Poland is a dramatic illustration of the essentially insoluble problems of long-range "co-existence" between a Communist regime and a religious establishment which is not satisfied with the mere performance of ritual. The Catholic Church has claims on the way of life of its followers which are bound to clash with the all-embracing demands of the government, especially in the field of education. From the point of view of the regime, the Church also suffers the basic disability of its international connection with the Vatican. Being foreign agents from the start, the Communists deny other groups the right to maintain ties with centers located abroad. One of the main reasons for the liquidation of the social democratic parties in the "satellite" countries was their insistence on preserving the connection with what used to be the Second International. By the same token, Jewish and Catholic welfare organizations were suppressed because their headquarters were in New York or Rome (which, to the Communists, is about the same).

The break up of actual and potential centers of opposition to the Communists was largely accomplished in Poland by 1948, with the flight of the peasant leader Mikolajczyk and the forced "merger" of the Socialists with the Communists. In addition to the political parties, other social bodies, such as trade unions and youth organizations, were harnessed to serve as "transmission belts of the will of the party" to the non-party masses. The only organization not brought under control was the Catholic Church. One reason was because as a result of the shifts in territory and population, formally, 96 percent of the population are Roman Catholics. Further, the idea of a frontal attack on religion has been abandoned by the Communists, no doubt under the inspiration of ex-seminarist Stalin who found that a well-controlled Church could be useful to the state. In addition, the Church in Poland was not an excessively large land owner. It held no monopoly of education, though it has a substantial network of schools. It was not identified with anti-republican views, as was the case with some leading Church figures elsewhere. It was not tainted by collaborationism with the Germans (a circumstance operating against some Catholic leaders in Yugoslavia). It had shown no tendency to seek futile martyrdom, and has demonstrated—not unlike some progressive Catholic groups in France—a sincere desire to reformulate its views on socio-economic problems. In particular, some Catholic writers expressed views on private property pointing out the social duty attached to property rather than the sanctity of mere possession.

The regime reciprocated by ostentatiously spending money on the restoration of bombed churches, by tolerating the performance of religious functions, by permitting the Catholic University of Lublin to continue (under disabilities) and by claiming to seek a *modus vivendi* through approaches to the Vatican. However, it must be noted that even during this period the regime secured its position against the Church by building up an independent group of "Social Catholics," endowing it with funds to publish a newspaper and permitting it to "win" several seats in the *Sejm*. Thus a tool was made ready that could be used as "authentic spokesman" of Poland's Catholics. Discreet attempts were also made to win over the lower clergy by carrying on a sort of class struggle against the hierarchy. These attempts were not entirely unsuccessful.

For all these reasons Poland remained a curious exception among the Satellites. As late as 1948, on the occasion of a brief visit to Poland, this writer witnessed in one week two huge processions, one on the occasion of May Day, the other in celebration of a major religious holiday. The bulk of participants in both processions were the same people.

The main point over which the negotiations with the Vatican broke down was connected with the problem of recognizing the title of the regime to the so called "recovered territories," the former German lands now under Polish "administration." The Vatican was expected to appoint Polish bishops and priests to the posts vacated by the expulsion of the Germans, but it refused to make such permanent appointments. In addition, the Pope addressed in 1948 a letter to German Catholics which could be interpreted—and was, through every medium available to the Communists—as support of German revisionism. This move added fuel to the smoldering resentment over the promptness with which the Vatican had acted after Hitler's conquest of Poland, when German clergy were appointed to posts in territory incorporated into the Reich. This resentment did not originate

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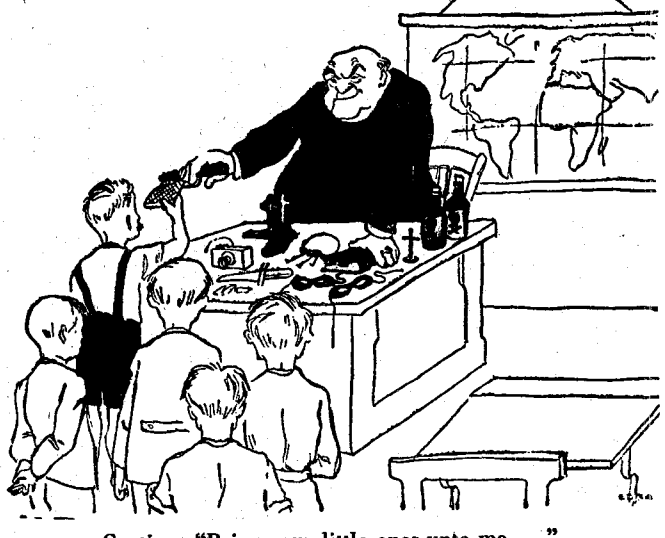
with the Communists, but it was utilized by them.

Against this background, the Communists in 1948 seized upon the apparently pro-German stand of the Vatican to force the Church in Poland to come to terms with the regime. The ambition of the Communists was no doubt to bring about a severance of the ties with Rome, followed by the establishment of a "national" church. In order to exert pressure on the Church, the issue of the church posts in the recovered territories was chosen as the main weapon. However, the position of the Church had been weakened by such measures as the secularization of marriage and divorces, long overdue and particularly pressing reforms in view of the tragic dislocations in family ties caused by the war.

Long and involved negotiations resulted in the agreement of April 14, 1950, which established the conditions of a *modus vivendi* between Church and state in Poland. The religious, dogmatic, and liturgical demands of the Church, as well as some postulates in the field of education, were recognized by the government. In return the Polish bishops gave an indirect blessing to the social and economic changes undertaken by the regime. This was quite useful at a point when the Polish government started a drive to collectivize agriculture. The Church had to go along on other matters, too. Though the bishops refused to adhere to the Stockholm peace appeal, they nevertheless were forced, after a violent press campaign launched by the Communists, to come out with a statement condemning the use of atomic energy for other than peaceful purposes. The most important commitment of the Polish bishops was to "request the Vatican to transform church administrations enjoying the rights of residential bishoprics into permanent episcopal ordinariates." This flexible formula made it possible for the Vatican to continue to claim that it had made no agreement with the Polish Communist government, while at the same time committing the Church in Poland to make at least a strong plea in Rome. When action was slow in materializing, the government presented the bishops with a virtual "ultimatum" in the fall of 1950. The bench was thus caught between pressure from the government on a subject on which all Poles seem to be of one mind and the tendency of the Vatican not to antagonize the German Catholics. "This stand of the Apostolic See"—commented a publication of the anti-Communist National Committee for a Free Europe in New York—"has aroused bitterness among the Poles. It has allowed the Communists to play easily upon the patriotic sentiments of the people and to popularize the idea of separation from Rome."

An example of the anti-Catholic propaganda behind the Iron Curtain.



Caption: "Bring your little ones unto me . . ."
Legend: Otto Madr, Czech priest, who has been to a Vatican spy school, teaches children to be spies.
From *Szabad Nep* (Budapest), June 18, 1952

ALTHOUGH the Vatican seems to have realistically given the Polish bishops a free hand in the matter and the entire situation has for practical purposes been taken care of by the confirmation of the government-appointed vicars, the Communists were determined to utilize the momentum of anti-Vatican feelings to undermine the organizational independence of the Church. Committees of "patriotic priests" sprang up everywhere and joined the government in attacking Rome and the higher clergy. Ultimate separation from Rome still appears to be the aim of the Communists. Only under conditions of complete isolation from abroad are they willing to tolerate the continued functioning of the Church in Poland. In furtherance of this aim, the government recently broke the uneasy truce with the Church. In a series of trials priests and nuns were convicted as foreign agents, smugglers of currency and spies. On the occasion of one such trial, the London *Economist* commented (February 7, 1953) that though the accusations were preposterous and the trial a lurid comedy, it was a fact that "the bulk of the hierarchy has made little effort to make the agreement work." The British journal also put its finger on another aspect of the problem which for the Communists is of great importance: "It would be idle to deny that a steady stream of information about Poland does leak out through clerical channels; in Communist eyes such leakages are intolerable."

If the Polish government is indeed engaged in an effort to bring about a complete break between the Polish Church and Rome, it is dubious that any conciliatory gesture on the part of the Vatican in the matter of the "recovered territories" could alter the situation. The Vatican has already, in fact, fired the missile of excommunication. Thus the basic "impossibility" of the situation dramatically asserts itself.

Of some interest to the outside observer is the *timing* of the drastic measures taken by the Polish government The entire action was started at a time when Moscow was engaged in a series of at least secondary gestures of a conciliatory nature. This may sound far-fetched, but it is impossible to overlook entirely the possibility that the current anti-Church move is, in the peculiar, twisted Communist way directed also against Moscow. The

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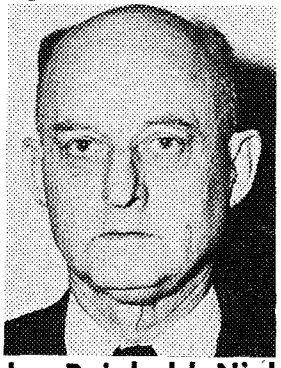
Polish Communists, it would seem possible, thus serve notice that whatever Moscow has in mind by way of compromise with the West, the question of the "recovered territories" on the Oder-Neisse is not to be an object of bargaining. In a more general way the "red Poles" may be testing the degree of leeway at present available to them.

Whatever the indirect aims pursued by the Polish government in its assertion of the right to remove the Primate, there is no visible basis for a successful and mutually satisfactory arrangement. The late Cardinal Sapieha may have been right when he said, on the occasion of his last visit to Rome, that he saw no *modus vivendi,* no way of living, only a way of dying. Though admirably equipped by its spiritual strength and the traditional attachment of the Polish masses, the Church faces a major test with a formidable adversary. The struggle takes place under rather unequal conditions. It is not surprising that, as one American observer put it, there are signs of "battle fatigue," especially among the lower clergy. It would be paradoxical if Poland should at this late point accomplish, under Communist sponsorship, the "reformation" which in the 16th century almost succeeded, then dismally failed.



Liberals and the Marxist Heresy

Critics of Capitalism were once drawn to Marx. But dissent and disloyalty are poles apart.

by Reinhold Niebuhr

THE SPATE of Congressional investigations, ostensibly intended to ferret out remnants of disloyalty in the schools and colleges, in the churches, and in the entertainment industries, are manifestations of an old tension between the business community of America and the so-called "intellectuals." The former has achieved formal political power for the first time in two decades and it seems intent on evening the score and venting its resentments against its critics of the past decades. The more unscrupulous and demagogic representatives of the Republican Party seek to do this by proving the critics to be involved, directly or indirectly, with the hated conspiracy all good men abhor. The temptation to embarrass the critics of a business civilization was strong, even for those who are not given to the arts of demagogy, for it is a fact that the critics were informed by various shades and versions of a dogma which, in its most consistent form, led to the sorry realities of a Communist tyranny.

It is, of course, necessary in the interest of democratic justice and for the sake of our unity with the remainder of the free world, to resist unscrupulous efforts to obscure all shades and distinctions on the Left, and to prove every critic to be in either explicit or implicit connivance with a hated enemy. But it is also necessary for those of us who account ourselves among the critics to confess to the remarkable influence of the Marxist dogma on our viewpoints, even while we resist the efforts of the demagogues to identify every form of dissent with Communism.

The term "intellectuals" is somewhat vague, particularly in America; but it designates, however inexactly, the more articulate members of the community, more particularly those who are professionally or vocationally articulate, in church and school, in journalism and the arts. It is altogether healthy that these articulate members of the community should assume the task of criticism or should have had that task imposed upon them by the criteria of their several disciplines, whether religious, academic or esthetic. It is as natural as it is inevitable that the so-called men of affairs, whether in business or government, should be inclined to be more complacent, whether because preoccupation with practical affairs prevents critical thinking or because their interest creates an ideological stake in the *status quo,* or because practical experience endows men with a wisdom proving the tenets of the critics abstract and illusory. Since the latter factor is present in the attitudes of the business community, though in a minor role, it behooves those of us who were and are the critics of our civilization to confess to the power of an abstract dogma over our minds, even while we resist the unscrupulous efforts to relate every form of dissent with the extreme form of the dogma, or even with disloyalty.

The most obvious distinction in the interest of fairness is to note the rigorous resistance to Communism by Democratic Socialists in all nations. The attitudes of Norman Thomas in this country, of the late Ernst Reuter in Berlin, and Henri Spaak in Belgium and many others is sufficient refutation of the outrageous charge that a common Marxist dogma creates an affinity between Communism and Socialism. Socialism and Communism may be brothers; if so, they are, as the late Socialist leader Kurt Schumacher observed, like Cain and Abel. The

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common Marxist dogma not only failed to guarantee affinity with Communism, but it has not prevented Socialism from being a creative force, when it expressed itself in loyalty to and in the context of a democratic community. A large part of the free world is indebted to the Socialist movement for the establishment of justice. The efforts of our vigilantes to brand the movement with the mark of Cain therefore alienates our friends and seems to substantiate prejudices of their own about our life.

It must be admitted that the intellectuals, committed or uncommitted to Socialist parties, do not have as good a record of discernment as do the party leaders. Some of them, like the late Harold Laski, could not make up their minds whether to condemn Russia as a tyranny or to exalt her as the harbinger of a new culture. Mr. Laski was equally uncertain whether to extol our own nation as an open society or to condemn us as a capitalistic one. In a similar fashion, the Swedish social scientist, Gunnar Myrdal, despite his intimate relation with our culture, was prompted by the Marxist dogma to adopt a defeatist attitude toward our future. He was so sure our economy would collapse after the war that he persuaded Sweden to engage in a very unadvantageous trade agreement with Russia. The examples of Laski and Myrdal will remind us that intellectuals are more easily swayed by Marxist dogma than the workingmen who constitute the bulk of the Socialist movement and who, as Lenin confessed, would not rise unaided, above a "trade-union psychology." That is, they would reject utopian illusions and be content with proximate goals of justice.

In America the Marxist ideology had a surprisingly strong hold on the intellectualist critics of capitalism, despite the absence of a Socialist movement giving their ideas relevance. The "New Deal," a characteristically pragmatic effort to resolve the debate between classical economics and Marxism, was consciously or unconsciously dependent upon the thought of the late Lord Keynes. It fell under the criticism of intellectuals prompted by obvious Marxist prejudices. But their Marxism was not consistent; it included every shade of opinion from open hospitality to Communism, to secret or open sympathy for the Communist cause.

MANY OF THE intellectuals who were at first attracted by Communism were subsequently repelled by the realities of Communist politics, particularly as these revealed themselves in the purge trials of the early 30s, the Nazi-Soviet pact and the chicane of the Communist Party in the Spanish Civil War. A group of very distinguished intellectuals have left a record of their initial illusions and subsequent disillusion in the symposium *The God That Failed*: a moving revelation both of the spiritual and political confusions of our day and a proof that moral sensitivity and utopian longings were responsible for their attraction to Communism. The realities of Communist politics are in such vivid contrast to the moral motives for original allegiance that those converts who have not broken with Communism have become more and more pathetic in seeking to cover their mistaken loyalty with ever more implausible interpretations of present realities. Some have assumed an attitude of neutrality and "objectivity," pretending to be able to criticize both Soviet and American policies with equal severity and with equal justification.

Of those who have renounced their Communist faith, some have, in the violence of their reaction, embraced the dogmas of the extreme Right, thus exchanging creeds but not varying the spirit and temper of their approach to life's problems. A few have found profit or prestige as professional anti-Communists. Others—for example, the redoubtable young editor, James Wechsler, and the famous Mayor Reuter of Berlin—have expiated an earlier Communist loyalty by a rigorous anti-Communist, but thoroughly liberal, democratic faith. It is ironic that men who extricated themselves with least hurt to their spirit are now declared suspect by our vigilantes because they have not proved their repentance by adhesion to some dogma of the Right or by imitating its hysteria.

Among the intellectuals who have not explicitly disavowed earlier Communist sympathy, many have gradually taken a more and more critical attitude toward Communist politics. Some of these would probably be surprised if confronted with early writings in which they made ridiculous estimates of Russia as the holy land of a new culture. The number actually involved in the Communist conspiracy was very small. Professor Hook is probably right, however, in charging liberal sentiment on the Left with the error of complacency toward the danger of conspiracy. Many thought of Communism chiefly as a heresy with which they might not agree but which must be granted that tolerance, the traditional liberal extends to all dissent. They were thus as undiscriminating as the Right, which was eager to identify every form of dissent with disloyalty or even with treason. The Hiss trial had particular significance. It was a traumatic experience on the Right, for it seemed to confirm all of its worst fears and established prejudices. The Left, however, assumed Hiss' innocence and regarded the proceedings against him as no more than an effort to attack the Roosevelt Administration. In Europe Hiss' innocence is still widely taken for granted.

While fairness demands that distinctions among the opinions on the Left be established, the intellectuals must with corresponding honesty admit the universality of the Marxist dogma over their minds. In one sense the breadth and extent of that is not a mystery. The critics of a business civilization wished to challenge the moral and intellectual assumptions guarding the complacency of the culture. Those assumptions had been stated by Adam Smith, who based his thought upon an earlier physiocratic dogma. According to that dogma, freedom in economic life would automatically bring justice, if only men would rigorously refrain from interfering with the operation of "nature's laws." This view assumed an analogy between historical and natural events which was not true; and it guaranteed social harmonies which

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the social tensions of a growing technical society violently contradicted. If the injustices of a business society were to be challenged what would seem more relevant than the Marxist dogma? The social realities seemed to validate its presuppositions rather than the optimism of the liberal dogma. Furthermore, it lacked the rigorous and enervating determinism of the liberal dogma and appealed to the human impulse to master historical destiny.

Pious criticisms of Marxist determinism are somewhat ironic, considering that the business community follows a more deterministic creed. The danger in the Marxist creed derives, not from its determinism, but from its pretension that men can, at a particular climax in human affairs, triumph not only over injustice but over man's ambiguous role in history and become masters of history. This ambition to achieve mastery of historical destiny conformed to one part of liberal secularism, exemplified by August Comte. There is, therefore, good reason for the power of the Marxist dogma over the minds of the intellectuals and critics of a business civilization. Unfortunately for them, and for our civilization, the Marxist dogma was as mistaken as the dogma upon which capitalistic culture rests. It was doubly unfortunate that the Marxist errors led to worse injustices than those which prevailed in our free society. The dogma of the Right sought to reduce the power of the state; but it preserved the multiplicity of power centers in society. The dogma of Marxism assumed that the socialization of property would eliminate economic power from human affairs. This was a great mistake, for it led to the concentration of both economic and political power in a single oligarchy. The resulting tyranny must therefore be regarded not as the fortuitous corruption of an original Marxist ideal but as the inevitable fruit of its illusions.

All the errors in the rightist dogma could not efface its one virtue: preserving a multiplicity of power centers in society. And all the virtues of the Marxist dogma could not efface the evil effects of its single great error: creating a monopoly of power. The moral embarrassment of the intellectuals derives from accepting Marxist dogma too uncritically, failing to perceive its error. In the democratic world, Marxism did not lead to the noxious consequences of the totalitarian state chiefly because the dogma was not consistently expressed or applied.

The fact is that an economy can neither be totally regulated nor totally unregulated; just as men can be neither masters of their historical fate nor mere prisoners of destiny. Neither dogma is totally true. Modern communities do not live in the harmony assumed by the one dogma, nor do they move inevitably to a climax of social tension as the other dogma assumes. So the healthiest modern nations have distilled truth from the tension between both equally untenable dogmas and have preserved their health by practices which followed neither too consistently. That is probably why Britain is spiritually the healthiest of modern nations, however precarious her economic health may be. There the creed of the business community was qualified by an older aristocratic tradition, and the creed of a quasi-Marxist party was leavened by an older and more pragmatic Christian radicalism. Thus the struggle between contradictory creeds was mitigated, and the comparative equality of strength between the social forces, holding allegiance to each creed, has prevented the unequivocal triumph of either. America, by comparison, is less favorably endowed. The absence of a strong Marxist movement has led to the triumph of the opposite creed without serious challenge; and the present effort of our vigilantes to wipe out or discredit every form of critical dissent not only makes our political thinking inflexible but deepens the rift between ourselves and the free nations of Europe and Asia.

Oddly enough our business community is more pragmatic in the management of its affairs than in its political creed. Whether because of its practical wisdom or because of the policies of a political movement which it opposed and abhorred, our history has not been as catastrophic as it seemed that it might be in the 1930s. Then, general defeatism among the critics, and among some of the defenders of our economy was one of the primary reasons for Marxism's attraction. Recently a friend wrote to congratulate me on my accuracy in predicting the inevitable corruptions of power in the Soviet state in a book I wrote in 1934. Upon rereading the book to enjoy the experience of justified prophecy, I discovered that my wisdom was not as perfect as the friend suggested. *Reflections on the End of an Era* was a perfect revelation of the pessimistic assumptions, prompted by Marxist thought, which had informed one who was challenging at least some of the Marxist illusions. History is fortunately not as predictable as those who invent a logic to contain it imagine. Our civilization is not as free of problems as the conservative dogmatists pretend. But we were able to survive the stresses of the war with rather more residual health than was anticipated. The Nazi peril was moreover something quite different from the final desperate defensive action of capitalism Marxist analysis made it. In reality it was a lower middle-class revolt against a weakened civilization.

IT IS AN IRONIC fact that the actual "class struggle" between owners and workers has been less severe, and characterized by more accommodations of interest, in America than in Europe. We therefore enjoy a measure of political and moral health. But the ideological struggle between the defenders and the intellectual critics of our economy has been more severe than in Europe. It threatens at the present time to sow confusion both within our boundaries and between ourselves and our allies. Thus adherence to inflexible dogmas, and dishonesty in taking advantage of an ideological foe, threatens to undo whatever a wisdom in practical affairs has established in this nation.

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LITERATURE AND THE ARTS

THE "DOUBLE LIFE" OF GOTTFRIED BENN

by Joseph Frank

ONE OF THE MOST striking phenomena of German post-war literature is the sudden rise to prominence of Gottfried Benn. By no means a new or undiscovered writer, Benn published his first book—a volume of brutal, Expressionist poems called *Morgue*—in 1912, and he has been known ever since, to a small circle of readers, as a mordant satirist who can rise on occasion to heights of dissonant lyricism. At present, he is considered the greatest German poet since Rilke; but, curiously enough, it is not his poetry that has catapulted him into notoriety.

Since the end of the war, Benn has published a series of prose works of indistinct genre, somewhere between the dialogue, the novel and the personal essay. All are written in a raucous, highly individual style, filled with straight-from-the-shoulder slang and a cynical, hard-bitten eloquence. It is these works which have brought Benn to the attention of a wider audience, and evidently have struck an emotional chord that has a profound resonance in the German reading public. Among these works Benn has included a species of spiritual autobiography, published in 1950 under the title *Doppelleben* (*Double Life*). And this book reveals a good deal, not only about Benn himself, but about the state of mind that has found in Benn's recent publications an echo of its own obsessions.

The first part of the book, a series of fragments called *Lebensweg eines Intellektualisten* (*Autobiography of an Intellectual*), was written in 1934 under the impact of Hitler's accession to power. Despite the title, these fragments contain a very little trace of any connected narrative structure; but they all focus on the spiritual dilemma of Benn and his literary generation. What was this dilemma? Quite simply, the fate of having come to maturity in a cultural climate created by Nietzsche—an atmosphere totally haunted by the opposition between Nature and Spirit (*Leben* and *Geist*). Nietzsche had undermined all principles of value, both religious and metaphysical, and no creation of Spirit remained viable to order the chaos of life. Or rather, only one such principle remained: Art. Art, Nietzsche had written, was "the final metaphysical activity within European nihilism"; and Benn's generation, the generation of Stefan George and Thomas Mann, had dedicated itself to this activity with selfless devotion.

Benn's fragments are a violent vindication of this metaphysical aestheticism —contemptuously called *Intellektualismus* by its opponents—as a valid and inevitable expression of the crisis of modern culture. He refers with savage scorn to the German bourgeois taste for the sentimental and the idyllic, for "forget-me-nots and apple-cookies"; and these thrusts may be taken as a riposte against the Nazi charge of *Kulturbolschevismus*. Regretfully, Benn records that "the new youth, who enters the scene under Hitler's star," will not understand the ideals of his generation; they are separated from their elders by the width of the abyss between Art and Might. But, in saying farewell to his past, Benn nevertheless looks to the future with hope rather than despair.

For, it seems, another principle has been found to give Form and Order to the chaos of Life: the principle of Race. "There are two Laws that today, in Europe," Benn wrote in 1934, "have raised their heads in defiance of Life: Race and Art." Both are in the service of the same cause, "the maintenance of Order, the conquest of Form against the European degeneration." And though Benn, in a powerful concluding tirade, again identifies himself with "the formula of Art," it is clear that the Hitler-Jugend, in their own way, are sacrificing at the same exalted altar of the Spirit.

In 1950, Benn collected a second group of fragments published under the title that gives the book its name. These contain some extremely vivid descriptions of life in a German Army barracks while the Third Reich was crumbling into ruins. They also include a running torrent of invective against the "toy-soldier clowns and toilet heroes" who led to their doom "a mystical totality of fools, a pre-logical collectivity of the weak-minded — something very Germanic, no doubt, and only comprehensible from this ethnological point of view." Perhaps only the Nazis themselves have managed to equal the ingenious abuse that Benn heaps on their deluded followers; and he admits that his earlier complaisance for Nazism was a tragic error. Yet he continues to maintain (and this, too, is comprehensible only from an ethnological point of view) that his mistake, and presumably the mistake of the German people, was inevitable and even admirable.

In a fragment called "Shadows of the Past," Benn comments on his famous exchange of letters with Klaus Mann in 1933—an exchange published at the time as Benn's "Answer to the Literary Emigrés." The younger Mann, an ardent admirer of Benn's work, could not believe that the intransigent, *avant-garde* Expressionist would rally to the Nazi cause; but Benn's slashing reply, filled with venomous insinuations, left no doubt that he upheld the will of the *Herrenvolk*. Certain passages of this reply, Benn admits, he would no longer write today, or at least not in so "romantic" a tone of "unpleasant exaltation"; but he reprints a long section whose reasoning he still supports.

Stripped of its bedazzling rhetoric, Benn's argument reduces itself to the contention that History, indeed social action of any kind, "proceeds not democratically but through Might"; and this places the intellectual in an insoluble quandary. "Killing animals is Might. Executing criminals is Might. Every traffic-cop is Might. Every Organization is Might." How is the poor intellectual to choose between conflicting Mights? Certainly not, Benn answers, by any process of ratiocination. "When things are mulled over too long, they fall into the void. Just so with this matter of Might and Spirit, Order and Chaos, State and Freedom. One must hang on to something, otherwise one also tumbles."

And so, presumably, one joins the

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"mystical totality of fools," one follows the "toy-soldier clowns and toilet-heros" with a delicious shudder of abandonment only describable by that untranslatable German word *Schickalsrausch* (intoxication with destiny). And one preens oneself, as Benn does, with the affirmation that "naturally, this conception of History is not that of the Enlightenment nor humanistic but metaphysical, and my conception of Man even more so."

Klaus Mann and the other literary emigrés, Benn now concedes, may have correctly diagnosed the diabolic evil of Nazism; they may have been more farsighted than those who espoused the régime; but there are more important things than such superficial acumen. "Always to know everything, always to be right, that alone is not greatness. To err, and nonetheless to continue to believe in one's inner voice:—that is Man. And his glory begins beyond defeat or victory. The glory, namely, of having assumed his lot, whatever *moira*—one can, naturally, also say chance and occasion—have assigned him." Here, then, we have man's true glory; and every German who, like Gottfried Benn, gladly accepted the dictates of Hitlerian *moira* has a rightful claim to his modicum.

Today, Gottfried Benn has become the apostle of what he calls *Doppelleben* —"a conscious splitting up of personality." In another of his recent works, a dialogue called *Drei alte Maenner* (*Three Old Men*), he writes: "We lived somewhat differently than what we were, we wrote differently than we thought, we thought differently than we anticipated, and what remains is different from what we once had." This is the "situation—1950" as Benn sees it, an absolute split between life and spirit, between action and thought; and his only message is to live this disruption to the hilt.

In the symbolic protagonist of his short novel, *Der Ptolemaer*, Benn has pictured this schizophrenic salvation. The *Ptolemaer* works in a beauty-parlor, but, while occupied with the most mundane tasks, bemuses his Spirit with intoxicatingly exotic hallucinations. "I work over the ladies," Benn has his mouthpiece report, "but inside me is a wine-harvest—and I feel extraordinarily well as a result, in any case much better than in earlier periods of my life when I did not possess this inner technique; when, as ordinarily occurs in Life, I suffered."

In the world of Benn's *Ptolemaer*, nobody is responsible for what occurs in the realm of praxis because Life is a meaningless chaos. The self-induced hallucinations of the spirit are, quite literally, the only reality; and to cultivate these is the only morality. "Make no fuss about going along with persuasions, world-viewers and syntheses to all points of the compass" Benn advises, "if jobs and pocket-books require it; but keep your head free, there must always be some empty space for the images . . . this is his [the *Ptolemaer's*] morality." It is also the morality of Benn's earlier metaphysical estheticism, monstrously adapted for the masses into the theory of *Doppelleben*.

After this, it is of little use for Benn to assure us that personally he has never acted out of opportunism. Benn himself, it is true, received nothing from the Nazis in exchange for his support except harassment both as a writer and as a practicing physician. He never belonged to the Nazi Party, and in 1935, to escape further difficulty, he joined the German Army and placed himself under the protection of powerful friends on the General Staff. It was at this time that he coined his famous phrase, which, as he reports, made the rounds of the High Command until 1945: "The Army is the aristocratic form of emigration."

But is is only the final inconsistency in this incredibly muddled book that a ferociously honest man should crown his life's work with an apologia for opportunism as a metaphysic. For what is *Doppelleben* if not a gigantic philosophy of opportunism? And one can well understand its appeal to a people desperately trying to convince themselves that, whatever the horrible consequences of their actions, the secret shrine of their Spirit had remained unsullied. No doubt the "inner technique" of *Doppelleben* has been of invaluable aid in this respect. Like the *Ptolemaer*, Benn's admirers no longer "suffer" from the complete disparity between their actions and their ideals.

German critics have praised these late works of Gottfried Benn as the most profound expression in German literature of the spiritual catastrophe of modern man. To a foreign reader, they suggest, far more plausibly, the spiritual catastrophe of the modern German.

HARVARD'S ADMIRAL

THERE HAVE BEEN instances of admirals turning professors of history, at least in war colleges, but when, before Samuel Eliot Morison, did a professor of history ever become an admiral? Nor would this unique metamorphosis have come about, in all probability, had not the late President Roosevelt been an enthusiastic amateur of maritime history, and thus well

BY LAND AND BY SEA: ESSAYS AND ADDRESSES, by Samuel Eliot Morison (Knopf; $5.)

acquainted with the writings of its most gifted American practitioner, who had entered Harvard College the fall after F. D. R.'s graduation. But this interest served only to secure Professor Morison an appointment in May 1942 as historian of naval operations with the rank of lieutenant commander—a considerable declension from his position in the Harvard Columbus Expedition of 1939-40, in which he had appointed himself commodore. It was his own superlative execution of his mission, resulting in the eight splendid volumes thus far published of the semi-official *History of United States Naval Operations in World War II* (1947-53), and his success in living and working with his fellow-officers who came by way of Annapolis instead of Harvard, that won him his captain's stripes in 1945, and his final status of Rear Admiral, U. S. N. R. retired.

Hale and hearty at the age of 66, and with, we may hope, many productive years ahead of him, he has issued a handsomely designed collection of sixteen articles and addresses turned out between 1920 and the present year. The diverse origin of these pieces reflects the remarkable diversity of his interests, talents, and connections, and the development of a career which has no counterpart among American academic historians. Indeed, had this volume been issued anonymously, one glance would identify the author, for no other man could possibly have written it. To a majority of his colleagues in "the profession," Admiral Morison has been a strange, even a bewildering figure, sometimes inspiring alarm and therefore hostility. Ordinarily, an Associate Professor of American History has gone to public schools, not to private school in Boston and St. Paul's at Concord. He has not spent his holidays sailing his

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yacht in the sheltered waters of Mount Desert, and he would receive with deep misgiving a suggestion that he conduct a barkentine ketch from Lisbon to the unchartered coasts of Panama. He is unlikely to have studied in Paris, and he has certainly not been a professor at Oxford. His club, if any, is not St. Botolph's, nor has he participated, on board U.S.S. *Baltimore,* in Operation "Galvanic."

Though there have been patronizing or disparaging private discourses from historians inferior to Morison, nevertheless, solid merit has progressively triumphed over the distrust which Americans, even with doctorates, feel for the exceptional individual. Quite significant, I think, are the results of a poll of professional historians taken last year by J. W. Caughey to learn their choice of the best American histories and biographies published from 1920-50. *Admiral of the Ocean Sea,* with 83 votes, shared with Freeman's *Lee* first place among the biographies. *The Maritime History of Massachusetts* came twelfth among the histories with 36 votes, an impressive showing for a rather specialized work. The Morison and Commager *Growth of the American Republic* was the only college text to place. Ancient prejudice has worn away.

The one thing that these sixteen pieces have in common is excellent writing, a live, vivid style which is perfectly suited to its subject-matter and which glows the more when set against the drabness of the academic *koine.* In "History as a literary art," originally published as a pamphlet by the Old South Meeting House in 1946, Morison speaks his mind about the "terrible stuff" that "passes for English in Ph.D. dissertations, monographs, and articles in historical reviews," and presents some remedies. Several pieces exhibit the independence of mind for which their author is noted: an address of 1936 on "The Pilgrim Fathers: their significance in history," which cuts their achievement down to its actual historical size, did not please the Mayflower Descendants to whom it was delivered, but has been revised and reprinted for distribution by Plimoth Plantation, Inc. "History through a Beard," from the *Atlantic Monthly* of August, 1948, is a block-buster among reviews; it not merely reduced to a grease-spot the argument of the late Charles A. Beard's *President Roosevelt and the Coming of War,* but it completely explained both author and book, which is of course far worse.

The initial piece, Morison's inaugural address as Harmsworth Professor of American History at Oxford in 1922, has of course personal and historical significance, since he was the first holder of the first chair of its kind in the British Isles; but the bulk of the lecture is by no means one of his best efforts and is of limited interest to Americans today. I wish that he had substituted his admirable lecture on "American colonial colleges" delivered at the Rice Institute in 1936, which is still by far the best treatment of the subject.

DONALD H. MUGRIDGE

THE BELOVED COUNTRY

THE PHALAROPE is a small migrant wading bird of South Africa which occasionally strays from the coast to inland waters, and it is this minor creature that is the fragile symbol of a never-realized grace and reconciliation in the general tragedy of Alan Paton's *Too Late The Phalarope.* Pieter van Vlaanderen, a highly respected lieutenant of police and the son of a rigid old Afri-

TOO LATE THE PHALAROPE, by Alan Paton (Scribner's $3.50).

caner, commits the unforgivable sin of having sexual relations with a colored woman, for which he is prosecuted under the Immorality Act and his family, thinking its name permanently blackened, turns its face from a shocked society. The crime is so great, the sense of family so strong, that the infection of one infects all. Only at the end, in the faith and love of two women, the protagonist's mother and aunt, who both refuse to admit the sin unforgivable, the sin against the Holy Ghost, is it suggested that, "maybe of the power of love that never sought itself, men would have turned to the holy task of pardon, that the body of the Lord might not be wounded twice, and virtue come of our offences."

The novel attempts anyway to make a genuine tragedy in that it tries to distribute guilt between events and humans. The central social situation turns upon an iron segregation of the races which refuses even to be hypocritical and to recognize that *droit de seigneur* which the male American Southerner has practiced in private if not sanctioned in public. But in South Africa the three symbols of authority, God, Father and Law, reserve their severest punishment for the sexual crossing of the line, white male with colored female. (The reverse situation is not even mooted.)

Still the racial segregation is so total and absolute that any question of its mitigation appears to most of the characters as almost unthinkable, and its conditions seem to be immutable, like birth or death, or any of the irrevocably given circumstances of life itself. Against the almost metaphysical tragedy, the individual characters work out their personal tragedies, making their choices and paying their prices, always in the extreme.

Unfortunately the personal tragedy does not finally take shape. The hero is meant to be an ambiguous character, split between extrovert—big, athletic, successful, admired, a war hero and a rugby player—and introvert—withdrawn, sexually troubled, obsessed with "purity," dark, secret, feared as well as respected. Yet this ambiguity is not so much presented as stated. Its largest explanation is given in the account of the stresses between him and his proud wilful father, who accepts the rugby player in his son but not the stamp collector, and his sexually timid wife. The one questions his manhood, the other exaggerates its rightful claims. Nevertheless, the complexity of the hero is never dramatized internally and is only outlined in the differing views that outsiders have of him, and the question of the role of his own responsibility in his manifest ambiguities is never suggested, as it certainly never occurs to him. He is finally explained away, and the blame is put exclusively on others, especially on the father, who took him "too late" to see the phalarope, that is, treated him as a creature of love with whom to share joys rather than as an object to be molded.

It is significant that the only characters that establish themselves are types, which, since we know them already, have only to act out their roles for the mild shock of recognition: the stern, Bible-reading patriarch with his flinty will and awesome presence, who yet has a sense of humor and a vein of sentiment and is human and fallible; the spinster aunt, from whose point of view the novel is narrated, who is all love and understanding and simple piety.

In short the perspective of the novel as a whole is maternal, infinitely warm and forgiving and yet liable at the same time to dissolve a tragic hero into a

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little boy crying in the dark. The effect is multiplied by the prose itself, a terse, lyric eloquence, which conveys simple warmth and charity admirably but yet fails with psychological complexity. But if the novel is flawed as a moral and psychological document, its mute metaphysics, a segregation of the races so unequivocal as to be almost unquestioned, much less opposed, are terrifying.

JOHN HENRY RALEIGH

PARTISAN STORIES

THIS COLLECTION of short stories is startling, at first encouraging, then puzzling, and finally a little depressing. At first it gives you a feeling that "modern" literature must almost have become fashionable; otherwise, what would Avon be doing publishing these stories for the paper-bound trade? Here, after all, are a great many names to conjure with—Cocteau and Gide, Lionel Trilling and Isaac Rosenfeld, Delmore Schwartz and Jean Stafford. If Avon can sell these people on the newsstands along with Horace McCoy, then perhaps the poets have at last reached a wide audience, come home to the people, begun to sing the Lord's song in a strange land. Yes. Well—maybe.

STORIES IN THE MODERN MANNER from the Partisan Review (Avon; $.35).

Fifty thousand readers, let us say, for Saul Bellow and Isaac Babel is surely a consumation not to be sneered at; these writers deserve success and perhaps this is the characteristic American way of providing it. And yet, when you try to visualize the intelligent uninstructed reader we really know (as Brooks and Warren once said, the undergraduate is a good example) trying to come to terms with Bellow's "A Sermon by Dr. Pep" or Babel's "Sin of Jesus," you wonder just what is being provided. The writers will not, I hope, complain; there is nothing so satisfying as popular success. But there is nothing that fails like it either.

But if you suspect there may be some impediment to the marriage of minds in Avon's audience, you may also wonder if there may not be an impediment on the other side. No doubt it is a tribute to the publicity value of *The Partisan Review's* name that Avon chose all these stories from it; but a better showing might have been made had the stories not all come from a single journal which has, inevitably, its own, New-York kind of provincialism. Nonetheless, these stories are all by skillful, alert writers; some of them are very good indeed—for example, Schwartz's "In Dreams Begin Responsibilities," a story which has been around long enough to begin to suffer from age if it were going to. But that is not true of all the stories, and the effect of the collection as a whole is an uncomfortable feeling that the cunning and the occasionally dated up-to-dateness is as evident as the realized life: the excessive cleverness of Cocteau's "The Human Voice" ends by being a distraction; the earnest symbolism of Alberto Moravia's story leaves his lovers as wooden as puppets (though the translation may be to blame here). These things accumulate into an air of almost innocent pretentiousness, of a solemn excess of ingenious machinery which makes you think of Frank O'Connor's remark:

> I like the feeling I get when some story which I've been trying to bring up in the right way gets on its own feet and tells me to go to hell. You don't imagine any story in *Dubliners* told Joyce to get to hell, do you? It wouldn't have the nerve.

That is not fair to *Dubliners,* but you know what O'Connor means; it is not fair to these stories, either, but that failure of nerve on the part of stories which O'Connor is talking about is certainly present here, exposed by the fading of the fashion which once made the tricks seem brilliant.

So we are left with a handful of stories most of which are about as "modern" in manner as O'Connor's—or Joyce's: Trilling's "The Other Margaret," which is unobtrusive in manner and very solidly realized for all its wide awareness, Charles Jackson's simple and unambitious "Rachel's Summer," Rosenfeld's brilliantly visual, fantastic "George." The only story in the "modern" manner so intellectually brilliant that you forget it is not really a story at all is Gide's "Theseus," a triple-distilled "Happy Hypocrite" for stoics. Can it be that nearly all the modern manner e'er gave awaits alike th' inevitable hour that has arrived for modern manners from Alexander Smith and the Spasmodics to Cabell and the Sophisticated, that when the smoke clears we shall be left with what any damned fool could have guessed would survive—the writers with an unquestionable gift for imitating life, the Jameses *and* the Howellses, the Joyces *and* the Wellses?

ARTHUR MIZENER

ANTIDOTE TO PESSIMISM

DAVID MAGARSHACK has written a richly documented and well illustrated life of Anton Chekhov, liberally sprinkled with quotations from his letters and other sources. There is much fun as well as food for thought in Chekhov's life and utterances.

Chekhov fits fairly neatly into the period of Russian history between the Emancipation of the Serfs and the beginning of the Russo-Japanese War. He was himself the grandson of a serf who had bought his way to freedom. Chekhov worked hard "to squeeze the slave out of himself" and others. A feeling for human dignity dominated his life and this no doubt explains his reserve and self-discipline which were so lacking in his brothers, Alexander and Nicholas.

CHEKHOV: *A Life,* by David Magarshack (Grove; $6).

Chekhov was far from a gentle character. He was man of will-power, energy, responsibility and endurance. He had a temper he controlled with difficulty. But he wished to be and, indeed, became a civilized human being—a rare enough phenomenon in a Russia (still) largely divided between despots and the "insulted and injured." Like Maxim Gorky, he was one of the "injured" himself, for his despotic father had beaten him unmercifully. He had also forced Chekhov to acquire a thorough knowledge of Church ritual and liturgy. This made of Chekhov an agnostic, but also ensured in a budding author a sound grasp of Church Slavonic—a tradition that was broken only after the Revolution and which has since led, I think, to the impoverishment of Russian prose style.

That Chekhov should have morally surmounted his "injury"—physically it may have helped to undermine his health—and should have emerged as a mature and considerate man as well as a sensitive writer, is perhaps due not only to his acute insight into man's estate, but also to his gay and poignant sense of humor. Without this he might well have become a moralist or gone mad or simply gone to the dogs.

His originally strong constitution helped, too. He was able to combine medicine and writing, to support a whole clan of relatives and yet amuse

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himself, and to develop social and scientific interests. He was in fact a great human being who took life in his stride and poverty too. The picture of the sick, shrunken, "small" Chekhov of 1904 is a sad contrast to the gay, six foot "giant" of the 1880s. "The whole point of life is to protest without asking for pity," was his motto. But he never committed himself to "parties," literary or political. It is a mystery how he could write at all amid the incessant chatter of his family ("my benignant tumor," he calls it) in the cramped, sordid quarters of his early years in Moscow, where by 1887 he had written some six hundred stories.

Fame only made him more serious and determined. At first he had written his humorous stories mainly to supplement his meagre income as a doctor: now he felt a greater responsibility to the traditions of literature; and his later stories, like *The Steppe* and *The Peasants,* as well as his famous dramas, attest to this. His style evolved and became the perfect vehicle for mood.

By 1884 Chekhov must have realized that he was consumptive, but he always tried to hide the fact from his family and friends. His condition did not stop him from undertaking in 1890 a difficult journey through Siberia in order to study the Russian penal settlement in Sakhalin. It was a humanitarian mission ("my debt to medicine") and he wrote a book about it.

But Chekhov's social conscience never killed his zest for life. He was no Puritan. Returning by ship via Ceylon, he wrote disarmingly to Suvorin: "When I have children, I shall say to them not without pride: 'Once in my life I made love to a black-eyed Indian girl . . . "

In his last five years Chekhov, though he married at last, withdrew more into himself. This hardly justifies Mr. Magarshack in claiming that "Anton Chekhov is perhaps one of the most baffling figures in Russian literature." Gogol fits this description much better. It is true *The Cherry Orchard*, Chekhov's swan song, gives symbolic expression to a deep loneliness and feeling of isolation. Chekhov himself regarded it as a comedy. But it was full of foreboding: a more ruthless mechanical order was replacing a world of futile sentiment. At any rate it was a serious comedy. And from his life and work as a whole Chekhov unexpectedly emerges as the best possible antidote to pessimism.

GEORGE REAVEY

THE GERMAN FILM

by Parker Tyler

WHEN COCTEAU made his version of the story of Tristan and Isolde, *The Eternal Return*, it did not occur to him that the myth was other than literary; i.e., that the "return" could be more than something in the imagination of an artist whose reconstitution of the Celtic myth was intrinsically a way of flattering modern society. Hence, *The Eternal Return* held all kinds of exotic and symbolic touches and fundamentally was parallel to *Hamlet* in modern and *Love's Labour's Lost* in Edwardian dress. This was because Cocteau was uninterested in the Wagnerian will-to-power that makes the contemporary German film, *Marriage in the Shadows*, a boomerang on the aesthetics of Hitlerism.

Modern emphasis on psychology puts the love-death tradition in the light of a kind of fantasy emanating from virtually pathological states of love. It is a sort of will-to-eroticism without objective necessity. However authentic poetically and instinctively, this ignores the importance of the circumstantial factor of external motivation and objective events. After all, the Oedipus-complex is an abstraction from a plot of human actions. Wagner derived a *music* of emotion from the plot of the love-death, a music that in a sense is misleading because it is the music of a power to *act* under whatever circumstances. The lover is a "great actor" for whom love remains the greatest action.

A French-made equivalent of *The Eternal Return*, but dealing with the Romeo-and-Juliet pattern, involved actors who play the Shakespearian tragedy. *Marriage in the Shadows* opens with two actors playing a love-death in a costume play in Berlin. The time is just before Hitler's triumph. The actress is a Jew and after the persecution begins, the actor marries her when she is forced apart from her fiancé because the latter becomes a Nazi official. The actor's proposal of marriage is technically precipitated by the sentiment of chivalry since a mixed marriage theoretically will protect the actress from persecution so long as she remains in retirement. Later, there are moments of stress when the husband accuses his wife of having submitted to a "marriage of convenience." But the time finally comes when, in optimistic mood, she at last appears in public with her husband, now a famous movie star, at one of his premières. The Secretary of State, introduced to her, learns she is a Jew, and personally affronted by the contact, starts deportation proceedings against her. The couple then, just as they seem to have outweathered the long terror and to be truly in love, are compelled to commit suicide to preserve their union.

Not a memorable film artistically, *Marriage in the Shadows* handles its final sequence with an impressive finesse. Does part of this finesse come from consciousness of the large dramatic pattern? Eroticism, in any case, is not the factor emphasized. This film is far from being the free-floating, "psychological-aesthetic" fantasy that *The Eternal Return* is. It is securely within actual contemporary society and thus supplies a dramatic control and plausibility less mechanical than is apparent in the mythically isolated tradition of the love-death for which Wagner's opera, willy-nilly, is largely responsible and which preserves the personal ritual at the expense of the social context.

The vendetta animating *Marriage in the Shadows* is the vendetta not of *Romeo and Juliet,* but of *The Merchant of Venice*, and raised to the political level, where in this case it is tragic. In Shakespeare's tragedy, the political force is apparently in favor of the lovers, enjoining peace between their houses. Such it is—also cumbrous and too late—in the *Orestes* trilogy. But as *Romeo and Juliet* is one remove from the internal family feud of *Orestes* to the clan feud, so *Marriage in the Shadows* is one remove from the clan feud of *Romeo and Juliet* to the "race" feud. But the basic economic motif remains a constant and here is thrust to the foreground. Thrones and palaces are as much "commodities" throughout the ages as are daughters, husbands, and lovers; so are professions, and at the climax of the film, the two actors have both been cast out of theirs. Incest is a strictly internal attack on the family, though it may of course be influenced by external factors such as Hitlerism, which was partly an external attack on all phases of family economy, spiritual and material.

The irony of the film is also constant and especially, paradoxically "poetic." For the mythical, sublimative blessing of the Wagnerian will-to-eroticism, which is the specific act of the love-death, was

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made available to Germans exactly by Hitler's persecution of German Jews—that is, available to such mixed marriages as that of the Jewish actress and the "Aryan" actor in *Marriage in the Shadows* (purported, by the way, to be founded on a factual case). The ancient Celtic sin of love at last became Jewishly motivated in its German transposition. Hitler thus was an unconscious director, rather than a conscious participant, of the actual counterpart of the love-death whose form he admitted on the operatic stage. Which was inevitable, because he had no appreciation of the erotic department of the will-to-power.

THE RECORD REVIEW

QUARTETS NUMBERS 4, 5, AND 12, by Franz Schubert (Westminster).

SCHUBERT wrote his Fourth and Fifth Quartets while he was still a student. They differ from most student pieces not so much in their polish as in their maturity. Although they reflect, inevitably, stylistic influences of Mozart, Haydn and Beethoven, they show the curious harmonic mannerisms, the unorthodox modulations, and the predelection for long melodic material that Schubert was to fuse into a style. Perhaps it was because his creative life was relatively short that Schubert's early work is so closely related, in sound, to his late work, but the later Schubert is only an intensified version of what one finds in the early one.

Only one of these pieces is what Schubert himself would have considered "finished," and that is the Number Four, which consists, as do so many of his works, of a really exciting first movement followed by three charming but not really related or distinguished contrasting pieces, arranged in an arbitrary, conventional pattern. There are only two movements in the Fifth Quartet, and no one will ever know whether the other two were lost or simply never written. It would have been like Schubert to abandon the work, but what there is of it is pleasant to hear.

Number 12 is the magnificent *Quartettsatz* in C minor, a sustained and driving piece that was apparently meant to be the first movement of a larger work. Intentions aside, it stands as a nearly perfect piece of chamber music, and represents the best of Schubert in his dramatic phase.

All three of these works are beautifully performed by the Vienna Konzerthaus Quartet, a group which plays with elegance, accuracy, and in this recording, a wonderful sense of appropriate style. The pieces balance each other nicely, and the recording is superb. The record is a delight.

FANTASIA, by Robert Schumann; SONATA IN F MINOR, by Johannes Brahms (RCA-Victor).

In this recording, Edwin Fischer, who is known primarily for his readings of Classical and pre-Classical works, has a wonderful time with a couple of splashy Romantic pieces. Like the late Artur Schnabel, Fischer plays this music primarily for effect, and he compensates with verve for the notes that his fingers miss.

Although the large form was foreign to Schumann, his imagination in the contriving of big works was occasionally spectacularly successful. In his early piano music, the *Symphonic Etudes* and the present *Fantasia* demonstrate the brilliance of that imagination. Between the last of the Beethoven sonatas and the unique Liszt sonata, the *Fantasia,* with its subdued beginning, its furious middle, and its utterly tranquil close, is easily the most extraordinary long piano work. Unfortunately, Schumann's idiom lends itself to an oppressive sentimentality, particularly in slow movements. Because of this, the last movement of the *Fantasia,* which is its structural glory, is likely to embarrass modern listeners by its over-richness.

The F minor Brahms Sonata is a vastly more conventional work, difficult, grand, and sometimes ugly. There is too much of it, but it is impressive, as the early Schubert quartets are; Brahms had done with piano sonatas while he was in his twenties, and in the F minor, the last and best of them, there is a lot of Robert Schumann. There is also a lot of what was to be Brahms, including the ugliness, the vulgarity, and that beauty which the twentieth century tries to deny. The fact that Brahms has become a symbol of his time is an indication of his strength.

LITTLE SACRED CONCERTS, by Heinrich Schütz (REB Editions).

The influence of Heinrich Schütz has made him a darling of the musicologists. Living early in the seventeenth century, Schütz, who was a follower of Monteverde, adapted early Italian operatic techniques to the needs of the Lutheran church; his enterprise was so successful that a whole school of cantata-writers, including J. S. Bach, drew from his work. What the German Baroque composers took from Schütz was, essentially, the declamatory recitative, using this stark, expressionistic line almost as punctuation, to set off arias and polyphonic choruses. As Schütz rarely allowed himself the luxury of a simple tune or of an elaborate polyphonic structure, the Lutheran cantata must be recognized as his not-quite-legitimate offspring.

At best, Schütz's obsession with the expressive powers of human voices makes his continuity difficult. When reduced to a single voice with continuo, the discontinuity approaches the absolute. In this recording, Arthur Mendel, a musician of immense knowledge and usually impeccable taste, has strung together eight of these *Little Concerts,* most of them for solo voice with organ accompaniment, and it is really a torture to listen to them. The person to blame is not Schütz, for writing them, but Mendel, for making such a generally deplorable selection from the great number of works at his disposal.

Music aside, the recording is really pretty bad. The organ accompaniment, realized by Mr. Mendel, is barely audible. Only two singers are employed. William Hess, the tenor, sings well but in a style more appropriate to *Carmen,* and Paul Matthen, a really great bass, is caught in bad voice. The inaudible organ, the improper or bad singing, and the dreary selection of works leave only one thing to recommend this selection of pieces, its historical value, which is really not quite enough. ROBERT EVETT

Notes on the Critics

JOSEPH FRANK, NR Contributing Critic, writes next on Malraux's new novel. DONALD MUGRIDGE is a Fellow of the Library of Congress in American History. J. H. RALEIGH of the University of California faculty, and ARTHUR MIZENER of the English faculty at Cornell regularly review fiction for the NR. GEORGE REAVEY is a poet, critic, and translator from the Russian. PARKER TYLER is the author of a critical pamphlet on the film, *Rashomon.* In forthcoming issues, STEPHEN SPENDER will write on German poetry and criticism and RAY B. WEST will write on German fiction.

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From Our Readers

► Music Criticism

The quality of the *NR's* political, literary, film, art and theatre coverage seems to improve with each issue. They are consistently excellent, liberal, informed and more than welcome these days.

But the *NR's* music coverage is a comedown. The recent articles by Norman Demuth are even worse than your average (what, in the name of heaven, IS the difference between "English" and "British" music, what difference is it which makes Vaughn Williams' super-French *Pastoral Symphony* so "English," not "British" or simply "music"? don't you think this a comic assumption, if paraphrased: "a typically American idiom and a fundamentally United Statesian idiom"?). He is guilty of ridiculous statements which in any other field would simply not get by. For example, can you imagine any responsible literary critic announcing that Mr. Eliot had arranged his words according to "an arid system of pure mathematics," "superimposing emotional feeling" on it? How? With his pen (or typewriter)? What IS "emotional feeling"? Why doesn't Mr. Demuth simply come out and say that this "systematic composition" which he accuses, quite direly, Mr. Humphrey Searle of indulging in, is simply the 12-tone technique? How can it be an "arid system of pure mathematics"? What is "pure mathematics"? Would mathematics like to be called "pure"? How can our tempered scale be "pure," mathematically or physically? How is 12-tone composition ("systematic composition," as Mr. Demuth mysteriously puts it, thus implying that other kinds are unsystematic) any more—or less—"mathematical" than tonal composition? Above all, how can "emotional feeling" be "superimposed" ON a technique or craft?

I don't object to your writers about music because I don't agree with them—to disagree implies something to disagree with. This kind of pompous nonsense passed off as writing about music simply wouldn't pass in any other field. No doubt Mr. Demuth could summon a lot of impressionistic stuff about moors and heaths and Wenlock Edge and Norman churches and fog and so forth, but this doesn't explain *how* "English" or "British" English music is or American or United Statesian American music is if we extend his categories. This is the sort of criticism exemplified in the recent symposium on Britten which discovers his "Englishness" and that he has sexually rejuvenated music!

Mr. Demuth's sins are his own; they are especially disconcerting and out of place in the pages of the *NR* as is your usual brand of echt-rightist-conservative writing on music which would be out of place in such a bulwark of academicism and conservatism as the *Musical Quarterly*. It's like finding a real snake in an imaginary woodpile.

To comfort myself, I find myself believing what G. B. Shaw once wrote:

> Find me an editor who can tell at a glance whether a review, a leading article, a London letter or a news paragraph is the work of a skilled hand or not, and who has even some power of recognizing what is money's worth and what is not in the way of a criticism of the Royal Academy or the last new play; and I, by simply writing that "the second subject, a graceful and flowing theme contrasting happily with the rugged vigor of its predecessor, appears unexpectedly in the key of the dominant," will reduce that able editor to a condition so abject that he will let me inundate his columns with pompous platitude, with the dullest plagiarisms from analytic programs, with shameless puffery, with bad grammar, bad logic, wrong dates, wrong names, with every conceivable blunder and misdemeanor that a journalist can commit, provided I do it in the capacity of his musical critic.
>
> Not that my stuff will not bore and worry him as much as it will bore and worry other people; but what with his reluctance to risk a dispute with me on a subject he does not understand, and his habit of considering music as a department of lunacy, practised and read about by people who are not normally sane and healthy human beings, he will find it easiest to "suppose it is all right" and to console himself with the reflection that it does not matter anyhow. . . . Musical criticisms, like sermons, are of low average quality simply because they are never discussed or contradicted. . . .

Chicago, Ill. RICHARD G. SWIFT

(Continued on page 23)

Decalogue for a Democracy

Thou shalt have one God; yet esteem
The subcommittee's might supreme.
To graven images allegiance
Deny, except to boards of regents.
Swear not; but it is much admired
To take whatever oaths required.
On the Sabbath shalt thou rest;
Weekdays, hunt the witch with zest.
Honor thy father and thy mother,
And, most especially, Big Brother.
Kill not, yet there's a fascination
In character assassination.
Adultery, if it's found out,
May place thy loyalty in doubt.
To steal thy neighbor's purse is tame
Compared with robbing his good name.
Bear not false witness, nor impugn
Unless thou canst remain immune.
Thou shalt not covet it implies
Hostility toward free enterprise.

—RICKA TOPKINS, *Claremont, Calif.*

Bandwagon

Streetcars, buses, cars, trucks and trains in Maryland will stop today at 2.01 p.m. during the first statewide air-raid alert.

Even horses at state racetracks won't run during the test. – *The Washington Post, September 22, 1953.*

"This program for trusting the American people with the truth looks like a remarkably courageous and wholly admirable experiment in government." – *Stewart Alsop in the New York Herald Tribune, September 30, 1953.*

But if [Associate Justice Robert] Jackson's qualifications have impressed the President . . . he has also what would seem to some of General Eisenhower's advisers to be overbalancing disqualifications among them.

As counsel of the Bureau of Internal Revenue he saw the nation still in the grip of a plutocracy and pressed for a tax system based on the proportionate ability of citizens to pay. – *Arthur Krock in the New York Times, September 18, 1953.*

Despite the serious business of being a Washington hostess, Mrs. Cafritz said she still had time to have a little fun.

"Just before I left I invited the editor of the *New Republic* and Herb Block, the cartoonist for the Washington *Post*, for a swim with a group of very respectable people. It was really amusing to have these left-wingers mingle with my other guests. But I did it to salve my conscience. Things have been going too much to the Right to suit me." – *Gwendolyn Cafritz as quoted by Art Buchwald in the New York Herald Tribune, September 4, 1953.*

The circumstances of [Martin] Durkin's resignation prove that in its shakedown cruise period the Administration tendency is somewhat toward the conservative side of the street. – *The San Luis Obispo (Calif.) Telegram-Tribune, September 11, 1953.*

The United States Army explained today that Dr. Alfred C. Kinsey's *Sexual Behavior in the Human Female* would not be stocked in its 203 special services libraries throughout Europe because the book "was not thought to be of general interest" to G.I.'s. – *The New York Times, September 25, 1953.*

Our readers are invited to contribute; $2 will be paid for each item used. Address Bandwagon, c/o New Republic. Please enclose the original clipping. – THE EDITORS.

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To Our Readers

The first two comments on John Mallan's article on *The Hot-and-Cold War of Henry Luce* came from a US Senator and a British anthropologist. They welcome the article, and make the same point.

The Senator writes:

I think Mr. Mallan might have added one point. *Life's* editorials, for all their provocation, have an extraordinarily light impact—if any impact—on American opinion. I am told that from one of its most provocative editorials—on the American family structure—*Life* only received a dozen letters from its estimated 26 million readers.

The anthropologist writes:

My chief feeling on reading it is surprise at how remarkably little effect on American foreign policy Luce's publications achieve; in a way he seems parallel to our Lord Beaverbrook with the most widely read daily press who also has remarkably little success with his assorted hobby horses (such as Empire Free Trade). I think it might possibly be found that when a paper becomes *too* readable (as, in a way, *Life* and the *Daily Express* have done) they leave practically no lasting impression on their readers. If one puts a time-table of events against the dates of the articles discussed, they appear to be quite ineffective commentary.

* * * *

The item printed in this week's Bandwagon about a certain party may seem funny to our benighted readers. But to the embattled neutralists of the world, it is a matter of deadly seriousness. Overnight Herblock and I have joined the renowned ranks of martyrs. We appear to our supporters as the archtypes of persecuted left-wingers in this semi-fascist state. Editorials in European and Asian papers demand fair treatment for us. A famous London journalist leads the British campaign in our defense. We are, he insists, "the victims of a 'social leprosy' crusade."

Herb and I wish to say how touched we are by this concern for our social well-being. But we suspect that there are outcasts even more deserving of the world's sympathy. The prosaic truth is that it was a nice party; the weather was wonderful, even though the water was too cold for swimming; and the *prosciutto* was fine.

* * * *

To conclude the report on our reader survey, we asked:

What do you turn to first in the NR?

66 percent answered *TRB*; 13 percent answered *editorials*; 8 percent answered *letters;* 6 percent, articles on the Eisenhower Administration; a smaller number (of ardent enthusiasts) turn first to Literature and the Arts.

M. S.

LETTERS

(Continued from page 22)

► Adlai Stevenson

I spent the past summer in Germany, and while there met the librarian of the American Overseas Information Service Library of the America House in Essen. While discussing the effects of Senator McCarthy's attacks on such libraries and "controversial books" in general, I asked the librarian whether the library was in possession of *The Campaign Speeches of Stevenson.* Her reply was negative, but she added that there had been many requests for the book. Knowing that the State Department would probably never get around to sending the book, I offered to send the library a copy as soon as I got home and as soon as she received permission from the State Department to have the book.

Germans as a whole are painfully ignorant of many aspects of American politics and American political philosophy, especially ignorant of the greatness of Adlai Stevenson. A great many Germans, especially the German youth, who study English quite intensively at school, are able to read English.

I think it would be a wonderful and surprisingly inexpensive project for your magazine to supply copies of this book to all of our overseas libraries that do not have it. To the average European, who, when thinking of America, thinks mostly of McCarthy and the McCarran Act, it would be wonderful to experience the deep understanding, clear thinking and shining liberalism of a man for whom 27 million Americans cast their votes, and in whom millions more believed.

Cambridge, Mass. CHESTER W. HARTMAN

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